tonging to the different sodnittes attached to the church bearing banners on which were inscribed appropriate motioes and lighted candles and bouquets of flowers, formed a procession of the the church and marched along the sites up to the alar, where they deposited their flowers and candles and saug the hymn,

Jesus, my Lord, my God, my all, How can I love you as I ought? The services were conducted by Father McAleer, assisted by Fathers Barry and Loughrau. The latter clergyman is an Irish priest, on a mission to this country to collect funds to assist in liquidating the debts on St. Patrick's Cathedral, Armagh, Ireland, which has been but lately erected. Father McAleer appeared strongly and with good effect to the congregation to contribute, according to their means, to the cause which Father Loughran represented. St. Columba's will be open day and night until Thesday, for the purpose of worship and the adoration of the Host, which will be exposed for that object. There will be a high mass on this and to-morrow morning.

CHURCH OF THE STRANGER.

No Neutrality in Religion-Sermon by the

Rev. Dr. Decus.

Notwithstanding the great heat which prevailed yesterday a large and highly fashionable audience was present at the morning service at the Church of the Stranger, in University place, to hear a discourse by the Rev. Dr. Deems upon the subject of

neutrality in religion.

The Doctor selected his text from Matthew xil., "He that is not with us is against us." The reacher vigorously attacked the delusion of the thought that a man may be neutral in religion. me men seem to think that thay have a

RESERVED RIGHT TO BE SINNERS s long as they please and take up the question of duty when they choose; that so long as they did not insult and biaspheme God and were not wanting in politeness to the devil neither party had any right to complain. But the fact is that it is wholly impractione of those cases in which not to decide for is to decide against.

Concurrence with Concurrence cable to postpone the decision of the question. It is

one of those cases in which not to decide for is to decide against.

6. Concurrence with Christ was shown in four ways—
one is hearty concurrence of the intellect in Christ's opinions, of the great fundamentals of spiritual life, and these Dr. Deems held to be the soul, sin, duty and God. He showed at large what Christ thought on all those points, what his undeniable opinion was, that which all men differing in their interpretations of other things agreed was Christ's opinion in these, and he urgod his hearers to

EXAMINE THEMSELVES, and discover whether they thought as Christ thought. Then there was to be concordance in sentiment. The affections are emmently concerned in religion. A religion which does not include the heart is worthless. Jesus was an earnest lover and a hearty better. He was no stelly assumptionalist. Heaves no stelly assumptionalist.

affections are enumently concerned in religion. A religion which does not include the heart is worthless. Jesus was an earnest lover and a hearty hater. He was no slockly sentimentalist. He hated all meanness, injustice, inharmanny and sin. He loved all virtues in all shapes, and he loved all souls, even the souls of sinners and sneaks. That kind of hate and love one must have to be with Christ heartily. Then our lives are to be shaped like His heartily. Then our lives are to be shaped like His he, His was a life of devotion to God and humanity. The men who intend to be with Christ must have this unselfish consecration. Above all, it was shown that personal spiritual

COMMUNION WITH JESUS

was necessary, and this was shown to be not a mystical pretence, but a reality, having its counterpart in common human in ercommunism, and differs only as Christ surpasses in humanity all other men.

Those who are against Christ were described as those who received in their hearts and thought in their lives, in their maxims, in their policy, principles contrary to those which Jesus taught. It was shown how careful all people ought to be to have then opinions founded on what Jesus held to be the fundamental truth. Again, resistance to that spiritual discipline which Jesus, as King, prescribes the world is rebellion and resistance to His spirit and rejection of his work as Mediator is systematic rejection and

rejection of his work as accurate is systematic rejection and

OPPOSITION TO JESUS.

There is no third party in earth or eternity. The controversy between Christ and evil covers the whole ground of thought and sentiment and auton; so that all men do is for Christ or against Him; every speech uttered, every dollar spent, goes for or against Jesus. And Christ asserts that this partisan hip or opposition is active. "Gathering" was explained to mean not assembling as we sometimes speak of a congregation gathering, but as sucks are gathered to be bound in a bundle or grain to be gamered in a barn, and "scattering" does not mean simply separating and going abroad but as meaning what one does who throws seeds in the ground. Every man is gathering souls or scattering souls.

tering souls.

GOOD, EASY, CARELESS MEN.

who "mean no harm" they say, go through the world spoiling the spiritual things which Christ is working over and beautilying and striving to save. An appear was made to the congregation. How can you be neutral on such a question. It is the cause of truth against all errors, the transcendant beautifulness of Jesus against the indeousness of sinfulness. Look at what Christ has been doing for the age! See what a leader he is! There is nothing so fine.

why would any man not be openly on his side, gathering the good things of the universe? You are not urged to decide, you are urged to change your decision, you are against Christ now, and not of a third neutral party. Wheel your forces to the side of the right.

to have had an effect upon the spiritual aspirations of the congregation which usually assembles to listen to the eloquence of Dr. Chapin. The audience was small; but, we may say, without any exaggeration, select, for it was composed chiefly of ladies and gentlemen of an age decidedly "experienced." The beauty of the day had doubtless an attraction for the youth and beauty of Fifth avenue, and many of those who were accustomed to meet in the Church of the Divine Paternity were probably asking what are the wild waves saying at Long Branch, listening to the musical preaching of nature elsewhere. The reverend pastor, with ad-mirable taste, appeared to appreciate the fact, and in his prayer at the opening of the services referred to the glories of the external world as affording not the least fitting temple for the worship of the Supreme. Amid a fluttering of fans, which, notwithstanding the dim, religious light which pervaded the interior of the church, gave it quite a cheerful and animated appearance, the preacher announced his text:-

"For I say unto you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Pharisees, ye shall in no wise enter into the kingdom of heaven."

THE CHARACTER OF EVERY GREAT TRUTH he proceeded to say, is comprehensive and constructive. It embodies the truth of, what preceded it and operates in harmony with it. No one truth contradicts another, but rather supplements its deficiencies and illustrates its power. Truth is not merely destructive; it developes the welfare of humanity and builds up the edifice of the divine kingdom. We can, therefore, see the force of Christ's words, "I am not come to destroy, but to fulfili." He came, indeed, to destroy error, but to build up on its ruin the structure of everlasting truth and righteousness. Christianity was not an entirely new reigion, as many suppose, but a continuation, an enlargement of the truth, which preceded it. Were it otherwise we should have to believe that no truth had been revealed before it, and that the world had lived in a state of complete spiritual darkness.

THE OFFICE OF CHRISTIANITY, however, was, in the words of its Duvine Teacher, to "fulfil," and to embrace more fully all truth that had gone before it. The New Testament did not, therefore, cancel or make obsolete the old—it supplied a want, and added the last glorious chapters to the volume which we call the Bible. By one class Jesus is regarded as a destructive radical; by others as an easy liberal—and what we call "liberal Christianity" is often looked upon as a mere dead shell, a godless faith, a thing of words, or, at best, of empty and pliant sentiment. This is a mistake of the formalist, who is in love with rules, and whose soul, slavish in its nature, has not learned to appreciate the free and generous spirit of Christ's teachings. The sanction on the Christian rests in the love of God, and this is intelligible to the humblest intellect, inasmuch as it means merely the love of goodness. We come now to the consideration of two points: first,

points: first, and, second, the source or sanction of it. We must have a righteousness which exceeds that of the Scribes and Pharisees. We have still Scribes and Pharisees. We have still Scribes and Pharisees. We have still Scribes and Pharisees to whom the New Testament as aptly applies as to those of old. The New Testament is a practical work, and is intended for the people of every age. We have still Peters who deny and Judases who betray. In politics, in private life, in every department of society, we have fillustrations of the evils which the authors of Christianity condemned. The scribes are the sticklers for the laws, the men of "knowledge," who go about crammed with texts inquiring after the opinions of others and in search of a controversy in which to exhibit their logic and zeal. The righteousness of the Pharisees we have still in all its phases. There is the righteousness of policy which we commenced when we say that honesty is the best policy; the righteousness which is without heart, but which is rigidly scrupulous in the observance of rules and ceremonies. Christianity, however, requires

A SPIRITUAL RIGHTEOUSNESS, a righteousness of faith and of the heart, which does good, because it is good; a spiritual deliverance, which purmes the thoughts and elevates the mo-

a righteousness of faith and of the heart, which does good, because it is good; a spiritual deliverance, which purities the thoughte and elevates the motives of mankind. The sanction and source of right is then a love of goodness for its own sake; a love which is above the degrading influence of fear. The characteristics of true Christianty are humility as to curseives and charity towards others. Our own istruggles will cultivate this habit of mind. Thus shall we rise above the mere formalism of religion, and attain to a righteousness superior in its

ST. ANN'S FREE CHURCH.

Papal Infallibility-Sermon by the Rev. Dr.

Seymour.
The Rev. Dr. Seymour delivered a lecture on th above subject last evening at St. Ann's church, West Eighteenth street, to a moderate, but attentive audience. The preacher remarked that the Church of Rome had once possessed a power which none could withstand, but now her prestige was diminishing. When Christ was born it was confessedly by the head of the nations; it ruled Palestine and Britain, Arabia and the banks of the Rhine. During the first three centuries, while persecution assailed Christianity, she was shielded from danger incidental to her position.

HER POWERS WERE SHAKEN at last, and she had never ceased to repel the attacks of supremacy which are now and for scores of years past have been assailing Rome. Levi, Gregory I., Lyons, Constance, Gregory VII, and others constantly maintained and promulgated the idea of supremacy. She claimed to be the see of all sees, and placed herself in competition with

of all sees, and placed herself in competition with all other governing bodies. Rome in endeavoring to substantiate the dogma shows that substantiate the dogma shows that substantiate the dogma shows that substantiate the results of the substantial that the substantial that the substantial that the substantial that have a substantial that the substantial that have the abysis. The doctine of Papal supremacy has been held for more than a hundred years. It is an unfinished theory, an incomplete system, a beginning that has no end. It has premises, but has no conclusion; it lacks something and that is infallibility. Whether the dogma be declared now matters very little. It was a mere question of time, it was a part and parcel of supremacy, and that by the law of thought must assent to infallibility and allow that the Pope is the successor of Carist, and thus invest the Pope with all ministerial, judicial and administrative functions; so that when he acts and speaks the Church acts and speaks. The Pope claims that without infallibility is to make

CHRIST'S WORDS OF NO EFFECT

tions; so that when he acts and speaks the Church acts and speaks. The Pope claims that without infallibility is to make

CHRIST'S WORDS OF NO EPPEOT

when He says that the gates of hell shall not prevail against His Church. Infallibility was not a caprice of the paper; it was a logical conclusion, and follows necessarily from the premises involved in the Roman supremacy which has ever been its pet theory. They would see that it was something to be looked for, and they need not be suprised at its promulgations. The crisis of the Church will then be at and. When this dogma shall be formulated and declared to be de hode, it will be the DOCTRING OF PRACTICAL ERROR

which has been a-salling the Pattiarch at Rome. No one could fore:ell the crisis and suffering the Church will in fature endure. She will receive such a blurt as will ruin her for ages. The whole system was false and ner fate will be the result of logical errors. It will justify the great Church at Constantinople and the Anglican Church in remaining aloof from her. In 1854 the dogma of the Immaculate Conception was promulgated ex cathedra, and this error would also be sent affoat. The Pope could not be infallible against sin and could never be proof against error, for all the saints and patriarchs grievously jell and continued to transgress. There were Abraham, Solomon, Peter, John and many others, who, above all, should have been infallible, but were not. The Pope claims to be descended from Peter. Be it so. Great as Peter's merits were, yet his finith wavered, and he was saved from ship-wreck and many other deadly dangers, through his own indiscretion, by a special prayer and by the interposition of Christ.

NEW ENGLAND CONGREGATIONAL CHURCH.

NEW ENGLAND CONGREGATIONAL CHURCH.

Where Jefferson Got His Ideas About Gov. ernment-The Aucestral Pride of the Patriarchs Appealed to-Sermon by the Rev. Charles Bliss.

The elegantly appointed morning class room of Rutgers' College, situated in the centre of the college buildings, on Fifth avenue, between Forty-first and Forty-second streets, is on Sundays used as a house of worship by the New England Congregational church. A more inviting place to assemble for devotional purposes on a scorching Sabbath can scarcely be imagined. On either side of the entrance are two magnificent fountains, the spray from whose myriad jets, sparkling in the bright sunlight, descends like a shower of dia-monds on the luxuriant foliage of the trees

who "mean no harm" they say, go through the working over and beautilying and striving to save, An appear was made to the congregation. How can you be neutral on such a question" It is the cause of truth against all errors, the transcendant beautifininess. Look at what Christ has been doing for the age! See what a leader he is! There is nothing so fine,

SO GOOD, SO GRAND AS JESUS.

Why would any man not-be openly on his side, gathering the good things of the universe? You are not urged to decide, you are urged to change your decision, you are against Christ how, and not of a thrid neutral party. Wheel your forces to the side of the right.

CHURCH OF THE DIVINE PATER HTY.

Christian Righteousness—Sermen by Rev. Dr.

Chapin.

The fineness of the weather yesterday would seem to have had an effect upon the sprittual aspirations.

altaing control of a great central power, and assert the right of man to determine for himself in religious matters. The 122d hymn was then sung by the choir, at the conclusion of which the Rey. Mr. Bliss read a very lengthy discourse on "The Rise and Progress of Congregationalism," He recapitalized, with great crudition and much devotion to the minute of detail, the history of the movement from its first inception, in the year 1634, during the reign of King Henry viii.

of England, to the landing of the Puritan pilgrims, eighty-four years afterwards, at Plymouth Rock. It was from the germs of congregationalism that the present pointical system of the United States sprung. For what is congregationalism? What is its guiding principle? It is the right of men to determine for themselves how they shall be governed in religious matters. If the truth of God is free, so should the Church of God be free.

CONGREGATIONALISM WAS PENETRATING AND PERMEATING

congregationalism was penetrating and perme-ating the whole Christian world, and by its sacred influence was inducing more liberal views among all denominations of Christians. The reverend gentleman, after remarking to his congregation that it was a well known fact that Thomas Jefferson obtained all his ideas of government from a Congregational minister, concluded by saying that the present was a year which demanded aggressive religious work, and appealed to the ancestral pride of the Puritans of New England to support them in the struggle against Rome.

SERVICES AT LYRIC HALL.

Last Sunday but One of the Season-A Ser mon on Music-The Charm of Catholicism-

It having been rumored that the season at Lyric Hall was drawing to a close there was a very large gathering yesterday to listen to the eloquent utter nces of Rev. Mr. Frothingham, and this can be considered as no light compliment to that famous divine when one considers the oppressive heat, which rendered both locomotion and crowded rooms extremely unpleasant. The admirable quartet, consisting of Mrs. Gardiner, Miss Gibbs, Mr. Haws and Mr. Clapp, appeared fresh and musical as ever, ex-hibitin g no fatigue after their severe and protracted labors at the Beethoven Festival. The singers were labors at the Beethoven Festival. The singers were probably inspired in some degree by the sermon, which was on the subject of music, and evidently

The selections included "Praise the Lord 0 my soul," Morgan; "Rest in the Lord," Spoin; "Beatludes," E. Howe, Jr.; "Want," Greatorex and Hyruus, 46, 56 and 297. Rev. Mr. Frothingham sald—Beethoven gave voice

Rev. Mr. Frothingham sald—Beethoven gave voice in music to the modern feeling; he was the prince of music. He is in error who thinks that this sublime composer's works are not teeming full of thought. There is a grand philosophy in those symphonies and sonatas. True there are few who listen to them and recognize their dill purport; few who can rightly interpret them. One summer's day it was my fortune to stray into the Cathedral at Freyburg, where was contained one of the oldest and most famous organs of the world. The organist took his seat and I instened to

your mind take its own free course you hear all the waits of suffering, all the CRIES OF REMOREE.

and all the agonizing prayers for forgiveness to which the tenth century gave voice. Had Beethoven been gifted with words instead of sounds, he would have given the word as sublime tragedjes as those of Dante, and had Mendeissohn been able to express his thoughts in words instead of music he would have rivaled all poets, save Shakspeare alone, whom none rival. Music is human; all cannot understand it, but all love and admire it. How few can reality understand the sonatas and majestic symponies of Beethoven. Yet I have seen two thousand people hang upon their notes in rapture.

SILENCE THE ORGAN
at St. Stephen's caurch or at the church of St. Francis Kavier and Romanism would lose half its charm for the Protestant worshippers there. When we have a new Church which will be born of a purer feeling than that of the past—an American Church then will we find the great part which music will perform.

At the conclusion of the services key. Mr. Froth-

perform.
At the conclusion of the services Rev. Mr. Frothingham abnounced that the services at Lyric Hall would close for the season on Sunday next. The church will reopen for worship in September.

UNIVERSALIST SERVICES IN PLYPHTON

BUILDING. The Efficacy of Prayer-Sermon by the Rev.

Charles F. Lee.
At Plympton Building yesterday the Universalist services were conducted by the Rev. Charles F. Lee.
The attendance was rather small, but this may be accounted for by the great heat of the weather, which rendered it nearly unbearable to be cooped up in a small room, for the place set apart fo

service is limited in its dimensions.

After the usual hymns had been sung Mr. Lee began his sermon from the text:--"Pray without ceasing"-I. Thessalonians, v., 17. "The effectual, fervent prayer of a righteous man availeth much"-

(James, v., 16).

This he exemplified as follows—Prayer is the sweetest and highest expression of human acknow-

GOODNESS AND GLORY OF GOD. It is the truest of all worship, because it is the most natural. It is not confined to mere verbal utterance, it is seen in still more beautiful form in the holy slience of secret meditation. As the bounties of the Creator are infinite, so our modes of returning to him are almost numberless. Prayer is a form of worship in which all may join; not men alone, but all animate and inanimate nature. There are times when the blackest and most hardened heart must give expression to prayer, not in words, perhaps, but in secret soul adoration. Mr. Lee, as proof of the effect of prayer on a sinful soul, related an instance of a burgiar, who had effected an entrance into a house for the purpose of robbing it, giving up his evil intentions. A little child was going to bed, when his mother reminded him of his prayers. He knelt by his mother's side, and, in his infantile words, prayed to the Creator to preserve him from all sin and danger. The burgiar who was in a closet close by, heard the prayer, and was so affected that he rushed out and said to the mother that he came to rob the house, but had become a changed man, and asked her to give nim up to the police. She, seeing the sincerily of the man's manner, gave him some Christian advice and told him "GO AND SIN NO MORE."

He related other incidents showing the great efficacy of prayer, and told now, figuratively speaking, the beasts of the field and trees of the forest prayed to God by mute adoration and by full ting the object for which they were created. The most effectual means of being reconciled to God is by prayer, not merely uttering words without feeling that you are addressing the Almighty Being by whose goodness and merey you enjoy life. It is necessary to true happiness to be at peace with God, and the only means of obtaining this blessing is by continual prayer.

PRAYER IS A SPIRITUALIZING PROCESS; natural. It is not confined to mere verbal utterance. It is seen in still more beautiful form in the

th purges away the dross, it cleanses the well springs of the heart and is the "open sesame" to all the glitchering treasures of heaven and of God. The only means by which a mortal can become nearly an angel in human guise is by induiging heartily in prayer and by consecrating all his thoughts and aspirations to his Heavenly Father.

A NEW GOTHIC CHURCH.

Church, North New York.

St. Jerome was laid yesterday with imposing ceremonies. The site of the edifice is between 137th and 138th streets, fronting on Alexander avenue. The church property consists of twelve city lots, and cost \$38,000. The building at present in process of erection has a front of 70 feet on Alexander avenue, with a depth of 115 feet. It is

erection has a front of 70 feet on Alexander avenue, with a depth of 115 feet. It is intended to be a three story building, in a peculiar mixed style of architecture, which the architect calls Lombardo-Gothic, fronted with pressed brick and dressed with Ohio and Belleville stone. As soon as the building is completed the first story, which is seventeen feet high, will be used as a church until the generosity of the Westchesier Catholics enables the worthy pastor. Father Hugnes, to erect a church on another portion of the property, and the remaining stories will be used as a school. Ultimately it will all be devoted to educational purposes, and, with the church and pastor's house, will occupy the whole block.

From two o'clock yesterday crowds began to arrive from the boats and the cars of the Second and Third Avenue Raliroads at the scene of the ceremonies, which was gaily decked out with flags and streamers, and presented a very brilliant appearance, as the scorching sun poured down its beams. Several temperance societies, including the St. Jerome Society, the St. Gabriel Society, the Immacuiate Conception Total Abstinence Benevolent Society, St. Aloysins' Society, Father Matthew Total Abstinence Benevolent Society, St. Aloysins' Society, Father Matthew Total Abstinence Benevolent Society, St. Aloysins' Society, Father Matthew Total Abstinence Benevolent Society, No. 1, of Morrisania, were present, and their bands, together with the splendid band of the Westchester Protectory, contributed in a great measure to the *eclat* of the proceedings by their really fine and inspiriting music. Very Rev. Father Starrs, Vicar General, assisted by Rev. Mr. McSweeny and Rev. Mr. Hugnes, pastors of the church, officiated, and about five o'clock proceeded to bless the corner stone with the usual ceremonials of the Catholic Church. Among the other clergymen present were Father Wood, Father Carrol, of Melrose; Father Slavin, of Yonkers; Father Finegan, Vice President of St. John's Coilege, Fordham, and several others. Alter the

THE JEWISH CHARITY INSTITUTIONS.

Ladies' Meeting at the Temple Adath Jesh

urun—Address of Rev. Dr. Einhorn. The ladies of the Jewish Congregation Adath Jesh urun met yesterday afternoon at the temple on Thirty-ninth street, near Seventh avenue, in response to a call issued by the trustees of the Mount Sinal Hospital and the Hebrew Benevolent and Orphan Asylum Society. The object of the meeting was to perfect an organization in connection with the ladies of all the Jewish congregations in the city to aid the trustees in their efforts to obtain funds for building the new in music to the modern feeling; he was the prince of music. He is in error who thinks that this sublime composer's works are not teeming full of thought. There is a grand philosophy in those symphonies and sonatas. True there are few who listen to them and recognize their full purport; few who can rightly interpret them. One summer's day it was my fortune to stray into the Cathedral at Freyburg, where was contained one of the oldest and most famous organs of the world. The organist took his seat and I listened to the num of bees, the chirping of insects, the distant lowing of cattle, and all the myriad voices that speak to one wandering alone in the rustic world. Then suddenly came the muttering of distant thunder. The tempest rose in all its power and grandeur, then died away, and the tranquillity of peace resumed its sway. Such are the effects which they produce upon those whose soils are filled with harmony and in whom the spirit of song finds sanctuary. The mother sits by the cradle of her baby; she cannot talk to it, for its intelligence is not yet developed; she cannot read to it; but she can sing those little nursery songs, pour out the wealth of her love and render it expressible. In the "Marsellaise" all that the philosopher ever taught, all that the tragedian ever felt, was poured forth, it contained the waits of suffering, the groans of poverty, the entire miseries which dwelt in the character of a people, whether pure or impure, whether blootthirsty or kind, treacherous or faithful, is mirrored in the songs they sing." The mass of the konna Catholic Church is the expression of all that the one cannot called the miscole the Middle Age. When you listen to its strains and let hospital, maintain the orphan asylum and to enlarge the usefulness of both. Mr. S. Sommerich

spirit and effects to the righteousness of the scribes your mind take its own free course you hear all the work by all the ladies present, Messrs. P. W. Frank. M. Ellinger and S. Sommerich delivered speeches the same effect, and then the meaning adjourned.

BROOKLYN CHURCHES.

PLYMOUTH CHERCH.

Mr. Beecher on What to do with Money-A Sermon Without the Mention of Christ, Illustrated by Examples of Posthumous Fame. Beecher's regular congregation. The elite are away, for the most part, gone to their cottage by the sea, and left their pews to be occupied by the strangers who have been attracted to Plymouth church by divers reasons, but mainly by the reputation of its

Yesterday morning there was not quite the average congregation, even including the strangers, and the warm rays of the sun seemed to enervate both preacher and hearers. There was nothing of a sensational character, and the only noteworthy event was the fact that a sermon was preached in a Christian church.

or His divine mission on earth being mentioned either actually or by implication. Mr. Beecher is sometimes assailed by his enemies as being unorthodox, as not being an exponent of vital Christianity. Speaking generally, this is an unfounded charge; few popular teachers are so broad and catholic-minded and yet so attached to the old ways as Mr. minded and yet so attached to the old ways as Mr. Beecher; but now and then he gives his narrow-minded denouncers an opportunity to strengthen their hyper and ill-natured criticism. Yesterday morning was one of these occasions. Instead of taxing a text he might have taken a motto or a line of poetry, and a line from Shakspeare would have been better and more consistent than the half line he selected from one of St. Paul's Epistics.

His text was taken from the Epistic to the Hebrews, the eleventh chapter and the last clause of the fourth verse—"And by it he, being dead, yet speaketh."

THE CHURCH OF THE PILGRIMS.

Truth the Rule of Human Ethics-Sermon by Rev. Dr. Storrs.

People who are familiar with Brooklyn churches remember the gloomy structure at the corner of Remsen and Henry streets, where the sombre oak ornamentation was only lighted by the glow and splendor of the preacher's eloquence. The Pilgrims have changed all this, and Dr. Storrs' church is now one of the brightest and most cheerful in the city. For some months the congregation have met in the Academy of Music, while the work of enlarging and renewing has been going on, and Sunday a week ago the first service was held in the old quarters The church has been enlarged and finely decorated in colors, and a lecture and Sunday school rooms

Dr. Storrs is a popular preacher in the best sense of the term, and during all the time that he preached at the Academy had very large congregations. would seem by his experience there, where he had far more hearers than even in his own church, that an ample, free church is the kind of institution to an ample, the date of the state of the right kind. Br. Storrs is a man of rare cultivation, and aims to interest his hearers by sermons carefully considered and logically arranged rather than by masses of words grotesquely grouped with a view to sensation. His eloquence is of the grave and stately kind, and though it is often impassioned, it never loses its dignity.

and stately kind, and though it is often impassioned, it never loses its diguity.

The text yesterday morning was Ephesians, iv., 15—"But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ." The preacher said:—Man's etnics require truth. Society could not preserve its coherence without it. Nothing could be more chaotic than a society where the law of truth was not recognized. So it comes to pass that deviation from truth is dishonored and punished. This law is only reaffirmed and made more distinct by the Christian rule; out at the same time is added This law is only reaffirmed and made more distinct by the Christian rule; out at the same time is added the element of love; the natural law is not enough, without being combined with love to God and man. When in colors we combine blue and red, we have purple, quite another thit; so if we combine natural law with love we change its quality. If we receive a favor from one we personally love the feeling of obligation becomes gratitude. If we endure pain, loving him who inflicts it, that which would otherwise be stoicism becomes sweet submission. Self-reproach becomes penithat which would otherwise be stoicism becomes sweet submission. Self-reproach becomes penitence if the wrong act is committed against one whom we love. Conviction of truth becomes faith if the truth be received through the affections—a faith ampler and more vital than any simple belief. Our desires when expressed to a being we love become prayers, and our outlook to the future world is changed from vague expectation to joyful hope by the same transforming power of love.

The POWER OF LOVE

expectation to joyful hope by the same transforming power of love.

THE POWER OF LOVE.

Speaking the truth is the rule of human ethics; speaking it in love is the higher Christian law. Love has the power to exalt human rules into Christian virtues. And it is this all-powerful principle of love that the power to exalt human rules into Christian virtues. And it is this all-powerful principle of love that God came to reveal in the person of His Son, We see God's greatness in the outward-world; but it is only in Christ that we can realize and feel His personal love for us. In no other way could the Divine will have so drawn the heart of the world as by revealing itself through the tender eyes of Christ. It makes no difference what else we feel or imagine or hope, if this personal love is not it us then the great work of our salvation is not completed, and we need to pray for assistance from the Holy Spirit. It is the office of Christianity to nourish and educate this principle of love. The office and fellowship of the Church is to nourish in men personal love to Christ. That is the truest Church where this principle is most strengthened. The question which tests our doctrine is this:—Does it result in a tender personal love to Christ. No matter how ancient our Church or how splendid, how full of literature or art or song, it is a mere institution of human ambition or pride unless this spirit of tender love combines with every other element. So will this church structure become dear to us only as we learn within it this great lesson. Love is the element of which heaven is made. If our love is the element of which heaven is made. If our lives in the love is the element of which heaven is made.

love it will seem no sudden leap from the imperfection of this life to the perfection of the other, but a gentle transition in which limitations and obstructions drop away, leaving us in harmony with the new life wherein we have entered. Death is not conversion, it is development; it is not regeneration, it is a sudden and mighty education. Finally, what is the real difference between those who seem alive in this world? One has human kindness, the other the love that endureth all things; one has belief, the other faith; one has desire, the other prayer; one self-reproach, the other penttence; one looks vaguely to the future, the other knows that he will go finally to live with a loving Father.

ELM PLACE CONGREGATIONAL CHURCH.

Comperance as an Essential to Success-Man's Duty to His Maker-Sermon by Rev. Heury Powers.

The congregation of the Elm place Congregational church listened to an excellent sermon yesterday by their pastor, Rev. Henry Powers. After the singing of several bymns and the reading of a portion of the criptures the reverend gentleman took for his text the following:-"And every man who striveth for the mastery is temperate in all things"—First Corinthians, ix., 25. The allusion in these words was to the foot races, one of the Isthmian games, at Corinth. In order to enter the contest with a prospect

Corinth. In order to enter the contest with a prospect of success they must be temperate. In the foot race only one could win the prize and be crowned with laurels. Therefore a comparison had been made between the law which governed this race and the result of the Christian race. The assertion was that TEMPERANCE WAS RESENTIAL TO SUCCESS.

The hope of the Christian was to win the crown, and the heart of every Christian should be filled with a desire to prove successful in the end. No man could be temperate in all these things who was in the habit of using intoxicating drinks. And yet temperance did not mean total abstinence, it meant self-control, with power of sarrifice for an object, the sacrifice of pleasure, ease; the power of refraining from taking things, the power of taying aside many things which might be abandoned by the Christian in the race for heaven. They must be temperate in all things that of temperance, he mentioned the fact that he was present at

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"Blessed are they that hunger and thirst after righteousness, for they shall be filled." The preacher, who is a most fluent speaker, devoted half an hour to the explanation of this text. The discourse was very practical, masmuch as he pointed out to his hearers how far they fell short of the work expected of them. His object was evidently to stimulate them to energy in the good work. That many of his hearers were deficient in zeal and activity may be gleaned from the sermon, which was delivered in a very forcible and earnest manner.

We have been working hard, said he, to bring our-

selves up to
THE BIBLE STANDARD,

and yet we are conscious of great deficiencies. We are in a state of doubt which brings a paralysis of all our moral and spiritual movements. The divine all our moral and spiritual movements. The divine nature is the essence of all religion, for we are made through Christ partakers of the divine nature. There are a great many Christians who have an idea that Christianity is nothing more than a cultivation. They cannot see the necessity of joining the Church, and they ask you what benefit it will bring to them. The answer is simple. It is to impart to them a new life, that they may perform works of righteousness. Now righteousness consists not in works; it is

win bring to them. The allower is simple. It is not impart to them a new life, that they may perform works of righteousness. Now righteousness consists not in works; it is

A SPIRIT, A LIFE,

The text says—"Blessed are they that hunger after righteousness for they shall be filled." You cannot fill a man with works. Righteousness is not something put on, something which we evoke by magic. It is a working, efficient power—a power to forgive and entertain kindly feelings towards our neighbors. Some men would like to have righteousness and yet remain in a worldly condition. It is this effort to reconcile two opposites which leaves so many of us empty when we think we ought to be filled. When our physical system is filled with effete matter, when the liver or the stomach does not discharge its functions, the blood becomes cloaged and we lose appetite, not because we do not want food, but because the system is already overloaded. Tonics will not suffice, the system must first be cleared out, then new matter must be taken in, and once in it will take care of itself. So in the spiritual system, when it has not been empited of the effete matter of worldliness, the new matter of righteousness cannot find place there. Before the righteousness and wisdom of God can enter there all this old MATTER MUST BE PURGED OUT.

Jesus would never have been in a manger if there was room for Him in the inn. Our hearts are already full and there is no room for Him there, the cannot enter there. "He came unto His own and His own received Him not." It is not necessary that a man be poor in deeds and mortgages, but that he hunger and thirst after righteousness. Why is it that so many among us have not this power and spirit within us? You may say what you will, but I say you have not hungered after righteousness. You do not turn to your ungodly neighbor and induce him to join the Church.

A MODEST, MILD AND GENTLE HINT.

When a preacher lacks the power of righteousness how poverty-stricken he is, how spiritually dyspeptic? And what a blessed

WASHINGTON CHURCHES,

METZEROTT HALL UNIVERSALISTS.

Eloquent and Interesting Sermon by Rev. C. W. Biddle, of Lynn, Mass.

WASHINGTON, June 19, 1870. Owing to the sultriness of the day the crowd at the churches was somewhat diminished, and the preaching seemed to flag in interest, for the clergy do not

actors more profane.

The Universalist church, at Metzerott Hall, had a fair attendance, and the sermon was preached by Rev. C. W. Biddle, of Lynn, Mass., who discoursed from the text, Mark VIII., 36:- "What shall it profit a man if he gain the whole world and lose his own soul?" The speaker began by saying it was sour? The speaker log ain the world. Many supposed they must renounce wealth and comfort to be Christians. That idea was a fruit of monkish piety. On the other nand, the speaker proceeded to show that we were placed here to master material forces and to gain the world for use, beauty and comfort; but, urged the preacher, in the next place, it is not right

to gain the world for use, beauty and comfort; but, urged the preacher, in the next place, it is not right

To PAY TOO HIGH A PRICE

even for the world. There is a danger in every opportunity. The soul must be carried superior to the world. Manhood consists in a mastery of the outward and material. If a men sells himself for the the world he gets cheated. The speaker proceeded to say that no man could truly gain the world without saving the soul; because to gain the world, in the highest and best sense, was to make the outward and material tributary to the mind and heart. Men sometimes thought they had gained the world when they had only sold themselves. He has gained the world when they had only sold themselves. He has gained the world who enjoys inemost of it, no matter if he has not a title deed to a foot of land. Before we can gain the world in a good sense

We must not retreat from the world to be religious. We must remain and struggle with temptation, and establish ourselves in virtue. The danger is in gaining the outward good at the expense of the inward life. We meet men every day who have lost their souls. To be lost in the gospel was a present condition. The gospel is hid to those who are lost, says Paul, and in this sense men are lost to virtue, truth and peace, and lose the life and freshness of their better days. The speaker showed, by reference to notable instances, how passion, fuzzy, intemperance, avarice, would ruin the powers of the soul. It was not in the shock of great crimes that men lose their souls, but by protracted fixing of the mind on worldly objects, by gradually drifting away from the right and true. It is not the stroke of the hammer, but the slient rust, that hurts the iron. The word "demeclation" in business expresses it exactly. When a man's soul goes down on his hand it is a fearful thing. Then the speaker dwelt upon the higher order of motives that inspired noble deeds, and gave some examples of those who had been greater than the world, and, in defance of temptation and gan,

ST. JOHN'S PROTESTANT EPISCOPAL CHURCH.

Washington, June 19, 1870.
The Rev. John Vaughn Lewis, the rector of St. John's Protestant Episcopal church, the aristocratic church par excellence of the capital, resigned his pulpit to-day into the charge of his assistant, Rev. Edward Kinney, who discoursed to the congregation from St. Luke, ii., 32:—"A light to lighten the Gentiles and the glory of thy people, Israel." Place a human being in a dark dun-geon and he would soon die; locate

Place a human being in a dark dungeon and he would soon die; locate a piant in a dark cavern and it would grow towards the faintest ray of light. All organic bodies require the light of neaven. Humanity deprived of it becomes diseased, and if entirely bereft of it life no longer exists. Man has a mind to be enlightened and a soul to be saved. Faith once dead, he is worse than the dumb beast, and it were better that he had not been born. The Jews had their moral code from God through Moses. The Gentlies or heathen possessed none. Their philosophers were looked upon as very gods; their teachings were furnished as FOOD FOR THE SOUL.

The Jews in their wickedness had not the fear of God in their hearts. Corruption, arising from ignorance on the one hand, will put disobedience in the other; but there came a new dispensation in the coronation of the Son of God. He taught as no other man raught. Let us view this effuigent light of the Gentlies, this Saviour, this Redeemer. Tender, yet searching, the lover of erring man, through those beautiful beatitudes delivered on the Mount a standard of law is held forth to the four corners of the globe. He teaches us to pray, and furnishes a form of prayer—to be true to ourselves and fellow-men. What has been the effect of the teachings of our Lord Jesus? Marvellous indeed. He promised His disciples to be with them to THE END OF THE WORLD.

Our Great Teacher and High Priest has gone to heaven to prepare a way before us. We live in perilous times, Idois are being set up in the absence of the Mediator. Where the Israelites ercoted one steadily to victory; and, having run our course, we shall be numbered with those who shall eternally dwell in the regions of the blest.

In the congregation were Chief Justice Chase and daughter, General Ram-sey, Admirals Smith and Shubrick, General Capron, of the Agricultural Bureau; Paymaster General Brice, Lieutenant Reed, of the Marine Corps, and General E. L. Townsend.

FRESH AIR AND FRESH BEER. Fun and Frolic on the Briny Deep-Sanday

on the Water and on Land. Let pious reverends thunder as much as they will from their pulpits in favor of a strict and rigorous observance of the Sabbath; let Legislatures enact the most stringent laws to the same purpose, the people-the great mass of them-which tween the pauper and the millionaire, will have their rest and recreation on this day, on which alone they week. It is to them the day of all the rest, which is marked "red" in their almanacs, and which they devote to fun, frolic, pleasures and amuse ment for the rest of the body and the recreation of the mind. And if that Sunday be such a one as was vouchsafed us yesterday, bright and clear, and the burning rays of the sun raising the quicksilver in the thermometer to above the nineties, there is no religious impulse so strong, no restrictive

law so powerful as to keep these people cooped up within the narrow walls of their dwellings and con-

fined to the heated atmosphere of unclean streets.

fined to the heated atmosphere of unclean streets.
Out they will go, with their wives and children, to enjoy the fresh breezes of nature in the open fields, in the woods along the shores of our rivers and islands and on the rippling waters of the bay. Hence, yesterday was no exception to this general rule and all the boats and barges announced to start in the morning for various places on excursions for the day were crowded with our people.

THE FISHING BANKS seem to maintain their-popularity among these Sunday excursionists this year as they did in the pust. A number of boats steamed out in the morning from various piers on both sides of the city, each freighted and fairly crammed with innumerable people seeking to get away from the heat, dust and burdened atmosphere of New York. Music and fishing, an occasional dance and a song, composed the programme for the amusement of all, and it was fully enjoyed. A number took their way through the Narrows and, rounding Staten Island, they kept closely along the inlets and ports of the Jersey shore and

closely along the iniets and ports of the Jersey shore and

RARITAN BAY,
visiting Elizabethport, Union, Rossville, Perth Amboy and Keyport in turn, and reaching this city, refreshed and exhilirated before the fail of the evening's shadows. The

NEW YORK MAENNERCHOR,
a society lately formed in the Nineteenth ward, by the union of the Social Maennerchor, Mendelssohn Quartet Club, Apollo and a portion of the Concordia Maennerchor, left in two barges and a steamer the foot of Fifty-first and East river, at eight A. M., and touching and taking in numerous accessions to their ranks at the foot of Eighth street and North river, they steamed up the Hudson and halted at Spring Hill Grove, where a regular picnic was inaugurated. Well executed songs, under the direction of Professor Seibert; concert music, by the orchestra; waltzes and quadrilles were enjoyed by all, and the refreshments for the "inner man" were not neglected.

DUDLEY'S GROVE
was the "objective point" of another similar excur-

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DUDLEY'S GROVE

was the "objective point" of another similar excursion, at which the members and their families of the following societies participated:—Aurora, Aglaya, Harmony, Ladies' Union, Machinists' Union, Phoenix Singing Society and the Pritz Reuter, author of a series of humorous works in prose and rhyme, in the North or "Platt" German dialect. At SHADY SIDE, on the Hudson, the Humboldt Liedertafel, Singing Society Jocus and the Jerome Clab domesticated themselves for the day, enjoying rural sports, after a pleasant tour of the bay and the Hudson.

Red Bank, Highland, were equally patronized by numerous excursionists. The several places of public resort on Staten Island were the temporary homes of many, who during all the day filled the ferry boats almost to inconvenience. Hoboken was the aim of thousands of pilgrims in search of amusement; so were Coney Island, Astoria and College Point, on Long Island, and Jones' wood and all the other numerous parks in this city were thronged with people determined to enjoy the day away from the dreary neighborhood of hot bricks and mortar. The Central Park, this invaluable gem of our city, was not forgotten,

and mortar. The CENTRAL PARK, this invaluable gem of our city, was not forgotten, however, among the many other attractious, and the visitors to this people's garden could be numbered by tens of thousands. Many were the regrets expressed that the "new rejume" of the Park administration did not yet free itself from old prejudices and institute Sunday afternoon concerts in the Park. Thus three-fourths of our people spent their Sun-

day yesterday. The new elections for the North German Reichstag will take place on the 12th of September and those for the Prussian Chamber of Deputes will follow shortly after, as the government intends to convoke the Parliament at the commencement of the month of October.